

Francis Bugg

P
CP

SOME of the
QUAKERS
Principles and Doctrines,
Laws & Orders, &c.

R E P R I N T E D

For the sake of such as have not as yet seen
them, or that have not duly weigh'd and consider'd
the Tendency [and Dangerous Consequence] of
Many of them.

*The Mystery of Iniquity doth already work in them that perish: Be-
cause they received the Truth, not in the love of it, therefore are
they given up to strong Delusions, to believe [and tell] lyes.*

*Thus saith the LORD of Hosts, Hearken not to the words of
[these] Prophets, that prophecy unto you, they speak a Vision of
their own Hearts, and not from the Mouth of the LORD.*

*I have not sent these Prophets, yet they ran: I have not spoken to
them, yet they prophesied.*

*But if they had stood in my Council, and had caused my people to
bear my words, then they should have turned them from the evil
of their Ways, and from the evil of their Doings.*

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L O N D O N :

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SOME of the

OLAKERS

Principles and Doctrines

James & Co. 1840

REPRINTED

For the sake of such as have not as yet seen them, or that have not duly weighed and considered the Tendency (and Danger) of the same, I have reprinted them.

The Author of the present work, who is a Unitarian, has been much surprised to find, that the same views are held by many Unitarians, who are not Unitarians.

It is not, however, the intention of the Author, to show that the Unitarians are not Unitarians, but to show that the Unitarians are not Unitarians.

The Author is not a Unitarian, but a Unitarian, and he is not a Unitarian, but a Unitarian.

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SOME of the

QUAKERS

Principles & Doctrines.

LAWS and ORDERS, &c.

I. Of ELECTION.

THE Quakers *know* their Election *before* the World began. *G. Fox to the King and Parl. p. 18. 1661.*

2. And before the Foundation of the World was, were we elected. *G. F. Answer to the Papists, p. 23. 1658.*

3. The Lord hath elected and chosen us before the foundation of the World. *G. F's Truths Defence, p. 81. 1653.*

4. All the true Redeemed Ones *knew* their Election before the World began. *G. F's several Papers, p. 14. 1660.*

II. Of discerning of Spirits, and judging all others.

THE Quakers have a Spirit given them beyond all the Forefathers, (since the days of the

Apostles in the Apostasy) and they can discern who are *Saints*, and who are *Devils*, without speaking ever a word. *G. F's Great Mist. p. 89. 1659.*

2. We need none to give us *Discerning* or *Judgment*, CHRIST hath furnished us already, and doth it all Occasions. *W. Penn, Judas and the Jews, p. 58. 1673.*

3. All that ever own GOD and Salvation, shall own us; for we are of God, and he that heareth God, heareth us. *Ed. Burrough's Ans. to Baxter, p. 15. 1657.*

4. The Tabernacle of God is with you [*Quakers*] and His Dwelling-place is among you, and only among you is God known. *Ed. Bur. to the Camp, &c. p. 2. 1656.*

5. Come Protestants, Presbyterians, Independents, Baptists, Fifth Monarchy-men, Seventh-day-Sabbath-men, and Family of Love, the Quaker denies you all.

6. The Quakers are in the Truth, and none but they. *The Quakers Challenge, &c.* p. 2, 3. 1668.

III. Of Visible Miracles.

Visible Miracles hath been done by the Lord's Power and Spirit (since the Days of the Apostles) amongst us, in the sight of the World. *G. F's Repl. to the Vind.* p. 14. 1658.

IV. Of their high Reasonings.

1. **A**LL Teaching, which is given forth by Jesus Christ, is to bring up the Hearers to perfection, even to the Measure, Stature, and Fulness of Christ; this the Scripture witnesseth, and I witness this Scripture fulfill'd in me. *G. Fox, a brief Discovery, &c.* p. 15. 1653.

2. He also declared, That Infallible Judgment was committed to him in all things. See 7th part *Christian Quaker, &c.* p. 38. 1680.

3. And at another time said, Friends, although I have not yet told it you, I do now declare it, I have Power to bind and to loose. *Judas and the Jews, p. 85, and Spirit of the Hat,* p. 27. 1673.

4. And in a Manuscript to O. C. writ thus: From him whom the World calls George Fox, who is the Son of God. See *Man of Sin, &c.* p. 3.

5. My Name is covered from the World, and the World knows not me, nor my Name. *G. F's Answ. to the West Pet.* 1653.

6. And likewise says, He that hath the same Spirit that raised up Jesus

Christ, is Equal with G O D. *G. Fox, Saul's Errand, &c.* p. 8. — 1654.

7. Doth not the Name [Christ] belong to the whole Body, and to every Member in the Body, as well as to the HEAD. *Questions to Professors, p. 27.* — 1667.

V. Their Books, &c. writ by immediate Inspiration.

1. **O**UR giving both Papers, or printed Books, it is from the immediate Eternal Spirit of God.

2. You might as well have condemned the Scriptures to the Fire, as our Queries.

3. You are now answer'd from the Mouth of the LORD. *G. F's and R. H's Truths Defence, p. 2.* 104, 107. — 1653.

4. If ever you own the Prophets, Christ, and the Apostles, you will own our Writings, which are given forth by the same Spirit and Power. *G. F's Answ. to the Westmoreland Pet.* p. 30. — 1653.

VI. They preach only by Eternal Motion, and condemn all others that do not so.

1. **W**E have Thousands at our Meetings, and none of us dare speak a word, but as we are eternally moved of the LORD. *A True Account, p. 18.* printed 1663.

2. All you who speak, and not from the Mouth of the Lord, are false Prophets. *G. F's Answ. to the Westm. Pet.* p. 5. — 1653.

3. Who have the Form, and not the Power, they are meer Deceivers and Witches. *Ja. Par. Shield of Truth*, p. 17. —1654.

4. They are *Conjurers* and *Diviners*, and their Preaching is from **Conjuration**, that is not spoken from the Mouth of the Lord. *G. F's Saul's Errand*, p. 7. —1654.

5. Our Ministry is of God, it stands in the Power of the Living Spiritual Gift of God. *Judas and the Jews*, p. 43. —1673.

VII. *None are to be call'd Ministers, but those that are Infallible, and can satisfie all Doubts, &c.*

1. **H**OW can you be Ministers of the Spirit, and not of the Letter, if you be not infallible? And how can you but delude People, if you be not infallible?

2. He that is not infallible in his Counsel, and Judgment, and Advice, is not he in Error? And are they Ministers of Christ that are fallible?

3. Thou sayest, *The holiest man that is, is not able to give an infallible Character of another man.* *Ans.* Hast not thou in this discovered thy self to be no Minister of Christ, or of the Spirit, who cannot give an infallible Character of another man? How canst thou see a Holy man from an Unholy man, that cannot give an infallible Character of any man's state? *G. F's Great Mist.* p. 33, 82, 107. —1659.

4. Let no man have the Name of a Minister, but such as are able to satisfie all Doubts, and all Questions,

and for to convince and stop the Mouths of all Gainfayers and Opposers. *G. F. to the Parl.* p. 6. —1659.

VIII. Touching the Scriptures.

1. **I**T is *Blasphemy* for you to say the **Letter** is the **Word**, when the Letter saith GOD is the Word.

2. The Letter is a Declaration of the Word, the *Husk*. *Way to the Kingdom*, p. 4, 6. —1655.

3. That which is spoken from the Spirit of Truth in any, is of as great Authority as the Scriptures and Chapters are, and **greater**, as received and proceeding from the Spirit, and spoken in the sense thereof, as Christ's words were of greater Authority when he spake, than the *Pharisees* reading the Letter. *G. W's serious Apol.* p. 43.

4. That which is written, is *Death*, and *killers*, — that commonly called the Bible. *G. Whitehead's Ishmael*, &c. p. 10.

5. Your Word is *carnal*; the Letter; and your Light is *carnal*; the Letter; and their Gospel is *Dust*, *Matthew*, *Mark*, *Luke*, and *John*, which is the Letter. *G. F's News out of the North*, p. 14. —1655.

6. Thou subtle-twining Serpent, how fain thou wouldst have a place in the *Earthly Letter*!

7. Thou imaginest our Leader to be such an one as thine is, the *carnal Letter*.

8. What dost thou speak to the People but the *carnal Letter*?

9. Quer. *Whether Men go to War at their own cost*, 1 Cor. 9. 7. *Ans.* Thou

Thou wrests his words to maintain thy Gifts; — Thou art one of them that souls with thy Feet, *Ezek.* 34. 18. that hast nothing but the *Husk*, which is fit for nothing but the *Swine*. G. F. and R. H. *Truths Def.* p. 14, 53, 56, 60. — 1653.

10: You are Ministers of the Letter, which is Carnal and Deceit. G. F's *Ans. to the Westm. Pet.* p. 23. — 1653.

IX. *The Scriptures are not the Word of GOD, but their own Writings they frequently call the Word of the Lord.*

1. **T**HE Scriptures are not the Word of God. G. F. &c. *Five-brands*, &c. p. 159. 2d part. — 1678.

2. Friends, to you all, this is the Word of the Lord, take heed of judging one another. — I command you in the presence of the Lord, judge not with that that must be judged.

3. To you all this is the Word of the Lord, to spread over all, that the just may spread over all, and grow up to be King. I charge you in the presence of the Lord GOD, to send this amongst all Friends and Brethren, every where, to be read in all Meetings; to you all, This is THE WORD OF GOD. G. Fox's Letter to all Friends, printed 1671, with several Papers, &c. p. 60, 62.

X. *Their Judgment touching Governments.*

1. **T**HE Word of the Lord God to you who are called Presbyterians, and to you that read the Common-Prayers, you are wholly in Darkness, given up to it, and so your dark Minds have the Common-Prayer, and such would have an Earthly King to reign, for there is that Nature that would have an Earthly King to reign, in which Nature lodgeth the Murderer. G. Fox, *a Word from the Lord*, p. 15. — 1654.

2. The Lord will cleanse the Land of you, [Rulers, Priests, &c.] and not any that rejects Christ the Corner-Stone shall Rule in England: — I have declared unto you the Word of the Lord God. *Discovery of the Enmity*, p. 29. — 1655.

3. Dreadful is the Lord, and powerful, who is coming in his Power to execute true Judgment upon all you Judges, and to change all your Laws, ye Kings; and all your Rulers must down and cease. G. F's *News out of the North*, p. 18. — 1654.

4. The Lord is risen to overturn, overturn Kings and Princes, Governments and Laws; and he will change Times, and Laws, and Governments: There shall be no King ruling but Jesus, nor no Government of force but the Government of the Lamb. Ed. Burrough's *Standard*, &c. p. 9. — 1658.

XI. *Fourth*

XI. Touching Hereditary Government.

1. **A**ND whilst thus it hath been in our Nation, that our Kings have attained to the Throne of Government *hereditarily*, and by succession of Birth. — Our Nation hath been under the *Bonds of Slavery* in this respect.

2. But now the Lord God our Deliverer hath begun to appear for the Freedom of the Nations, and hath shewed us the *Bondage and Captivity* which our Forefathers have lived under, and we our selves been subject and liable to, by reason of the Government standing in a single person successively. *Ed. Burr. to the Parliament, &c. p. 2, 3. 1659.*

XII. All Governors ought to be accountable to the People.

1. **W**E believe that all Governors and Rulers ought to be accountable to the People, and to the next succeeding Rulers, for all their Actions, which may be enquired into upon occasion; and that the Chiefest of the Rulers be subject under the Law, and punishable by it, if they be Transgressors, as well as the poorest of the People. *A Declarat. of our Faith, p. 6. 1657. in 4to. and reprinted in Soc. 1671. In their Book Principles of Truth, p. 51. and also in the year 1672. In Ed. Burrough's Works, in folio, p. 442.*

XIII. 'Tis Rebellion to Oppose G. F's Laws.

1. **T**HOU [*i. e. W. Rogers*] in thy wilful Mind teachest **Rebellion**, and to make the Minds of the simple-hearted evil affected with the Government of God and Christ Jesus, which he hath set up amongst us, [*viz. G. F's Laws*] p. 9.

2. Canst thou and thine Abettors be excused in your Wilsulness and wicked **Rebellion** against **GOD** and his People, under pretence that you do not see or believe? Nay, *William*, thou and you are seen, and your wicked Work is weighed in the Balance of Truth, and found too light; and *Woe* and *Misery* from **GOD** will be your Portion, except you repent. P. 14. *Ans. to W. Rogers*, — 1682.

3. This is the Word of the Lord to thee [*John Story*] That *this Year shalt thou dye*; because thou hast taught **Rebellion** against the Living **GOD**. [*Thou*] *J. S. was one of their ancient Ministers, who because he was against the imposing their Womens-Meetings, &c. upon their People, therefore was he thus sentenced, that he lived several years after.*] *S. Eales Letter to J. S. 1st Day of the 1st Month 1677. See Ba. Builders, First Part, p. 15. — 1682.*

XIV. Touching Rebelling against King Charles I. or against the Long Parliament.

1. **T**HE Long Parliament, against the late King, which in **Man's Account** could be look'd upon

on no other than *Rebellion*, yet **GOD** gave a signal Testimony to the one, whilst they stood in the Power of **GOD**, and against the other, p. 3.

2. The *Long Parliament*, and the People that aided them at that time, counted it no *Treason* to oppose him, seeing the End was not answered which he should have satisfied; and **GOD** decided the Controversie for a Season, &c. p. 4.

3. It is no *Rebellion* in **G O D**'s Account, neither in the Account of Just Men, to call them away (*i. e.* the Parliament which the Army had turn'd out) when they do not perform the thing intended, p. 5. *Fra. Howgil's Advice to the Army, &c.* p. 3, 4 —1659. Ed. Burrough's Works, p. 593. —1659. to the same effect.

XV. Touching the Death of K. Ch. I.

1. **T**O Oliver Protector thus saith the Lord, I chose thee out of the Nation when thou wast little in thy own Eyes, and threw down the Mountains and Powers of the Earth before thee, and made them as a Plain before thee, that thou passedst over them, and trod upon their Necks. *F. Howgil, The Word of the Lord, &c.* the 31. 1st Mon. 1654.

2. To the Protector, &c. the Lord gave thee the necks of Princes to tread upon, and more Honourable, and their Dominions to inherit, &c. Ed. Burrough's Letter to O. C. the 3^d Month, 1657, and printed 1659. in their Book *Good Council, &c.* p. 4.

3. And for the Long Parliament, by whom God did good things and

great things in overthrowing that Power which was deviated from the aforesaid End, to wit, the late King, —what they did, they had the Approbation of God and good men. *F. H. Advice to the Army, &c.* p. 6. —1659.

4. Multitudes of People flocked out of the City to *Westminster*, to complain of their Sufferings by the Bishops and Oppressions, which *Ch. Stewart* call'd Tumults, (and found fault with it) and by that *Guard* one of them was slain, at the place of the shedding of whose Blood was *Charles Stewart's* Head struck off, and his Blood poured forth upon the Ground; a remarkable Record of the Righteous Judgment of **G O D**. *West. Ans. to the North* (by G. F. and other Quakers) p. 96, 97. See also p. 78, 79, 89, 94, 95. —1657.

XVI. Touching Kingly Government.

1. **T**O all you that desire an *earthly King* in England, —who profess your selves to be Christians, —Do not the Priests, *Presbyterians*, and many of the Rulers, cry for an *Earthly King*? —Do not they in this crucifie Jesus? Are not all these Elders, Christians, that will doat so much of an *Earthly King*, Traytors against Christ? You may see what work the Children of *Israel* had with *Sibon* King of the *Amorites*, and *Sibon* King of *Heshbon*, and strange Kings of *Bashan*, *Jos. 12*. And you may see in the 11th of *Jos.* what work he made with the Kings, and how God had harden'd the Hearts of the Kings, that they might be destroyed

stroyed by them that had no King. —how they overthrew the Kings when they kept faithful to the Lord, *Jos. 10.* and how the Lord fought for Israel, and what work *Joshua* made with the Kings, how he brought them out of the Cave, a fit place for them, &c. Says *George Fox*, *Severall Papers*, p. 9, 13. also in p. 10, 11, 12, 13, 14, 15, 16, 18, 26. *is much more to the same purpose, which was writ in the Common-wealths Time.*

XVII. *Their upbraiding Mr. Faldo and others, about the late Times.*

I. **B**UT why Poor Nonconformists, after all their preaching *Battels, Spoils, Plunders, Sacrileges, Decimations, &c?*

2. They are true Gospel-Ministers, whose Gospel is Peace on Earth, and Good-will towards Men, and not Garments rolled in the Blood of Kings and Princes, Rulers and People: No *Worldly Armies, Battels, Victories, Trophies, Spoils, Plunders, Sequestrations, Decimations*, and the like Blood-thirsty and Tyrannical Projects, in which *John Faldo* and his poor nonconforming Ministers have had their Hands over Head and Ears, till they had well nigh lost their Ears and their Heads too. *W. Penn's Quakerism a new Nickname*, &c. p. 109, 119. See also how *W. Pen* upbraids Mr. *Clapham* in his *Guide Mistaken*, p. 50, 51, 52. —1668. And so he does 21 Divines, *Just Rebuke*, &c. p. 25. —1674. And so they do Mr. *Roger Williams*

of *New-England*, in these words, viz.

3. This is *N. Englands Orator*, that so doth flatter the King; but let the King but read his former Books, and his Book of the *Bloody Covenant*, in 1652. and there he may see *R. W.* was of another mind when he flatter'd the Parliament, and justified their *High Court of Justice* against the Opposers, &c.

4. Mark, what is become of you now, when you were up in *Oliver's days?* *G. F.* and *J. B. Firebrand*, &c. p. 40. 1st part, and p. 212. 2d part. 1678.

XVIII. *None converted to GOD by Outward Hearing.*

WEE challenge thee *R. Williams*, and all the *New-England Priests*, where ever any one was converted to God by outward and external Hearing, to answer this by plain Scripture. *G. F.* and *J. B's Firebrand*, &c. p. 87. 2d part.

XIX. *Who are to be Honoured.*

GIVE Honour to whom Honour is due; but to a proud, heady, high-minded man there is no Honour due, though he may be great in the World and in Place, to Rule. *W. Smith's Primmer*, &c. p. 43.

XX. *THEE and THOU, to a single Person, is the Pure Language.*

THE Word of the Lord God to all you who cannot bear the *Pure Language* [Thee and Thou] of the Scripture, &c. —written from us

B the

the World calls *Quakers*, who witness and practise the *pure, proper, and single plain Language*. *Rich. Farnsw. The Pure Language of the Spirit of Truth, &c.* p. 1, 2. — 1656.

2. This *Monster* born of the *Flesh*, the very word *Thou* strikes at his Brow, and makes him rage. — And this is the *Monster* brought forth in our Age, to the view of all the Children of *Light*, — who speak the *pure Language*. *G. Fox, concern. Good-morrow, &c.* p. 6. 1657.

XXI. *Of their Justifying the Detaining another's Right.*

1. *A Quaker*, said he, had a Call immediately from *Heaven*, to take away the *Priests Hour-glass*; (*which being complained of*) *G. F. makes this Ans.* And for any being moved of the *Lord*, to take away your *Glass* from you, by the *Eternal Power*, it is own'd. *G. F's Great Mist.* p. 77. 1659.

2. *Another Quaker* having stolen a Letter from *Mr. P.* carried it to *George Whitehead*, *which Mr. P. being informed of*, prest *G. W.* hard for it, *who made him this Answer*, That unless the *Lord* required him, he would not return it again. See this more at large in *Tyranny and Hypoc.* &c. p. 37. 1673.

XXII. *Some of the Characters they give to other Ministers, that are not of them.*

THE *Priests* of the *World* are,
1. *Conjurers.* 2. *Thieves*

and *Robbers.* 3. *Antichrists.* 4. *Witches.* 5. *Devils.* 6. *Lyars.* 7. *A Viperous and Serpentine Generation.* 8. *Blasphemers.* 9. *Scarlet-colour'd Beasts.* 10. *Babylon's Merchants.* 11. *Whited Walls and Painted Sepulchres.* 12. *Ravens Wolves.* 13. *Greedy Dogs.* 14. *Eminent and ambitious Pharisees*, they love the uppermost Seats at Feasts, and to be *perking* up in the *chiefest places* in the *Assemblies.* — Really they are *Blood-hounds*, still hunting and gasping after their Prey, like the *Mouth of Hell*, never satisfied, — still barking and raging like *Sodomites.* *A Brief Discovery, &c.* p. 7, 8, 9, 10. *G. Fox, Tho. Lawson, Tho. Aldam, Ben. Nicholson, and John Harwood, 1653.*

XXIII. *Of Praying in Publick, or having the chiefest Places there.*

1. *Your Praying* in the *Synagogues*, as the *Pharisees* did, *Christ* did deny, and we also deny the same.

2. Thou art without, in the *World*, in the *Church* of the *Pharisees*, who had the *chiefest places* in the *Assemblies*, and so art an *Enemy* to *Christ.* *G. F. and R. H. Truths Defence, &c.* p. 14, 17. 1653.

3. They are *Antichrists* which *Christ* never sent, who get up into the *chiefest places* of *Assemblies*, and stand *Praying* there. *G. F's News out of the North, &c.* p. 44. 1655.

XXIV.

XXIV. *Their Testimony against High Places.*

1. **I**T's Israel that treads upon the High Places, and it's the Heavens that sets them up.

2. But that that throws down the High Places acts according to the Word of the Lord.

3. And did not Priests in all Ages get into the High Places, and to do the Duty in the High Places, and is it not so in this Age? Is it not like a Den of Dragons, of Devils?

4. Now, while these stand, there is not Quietness, but Confusion, and that which doth transgress Reigns, for there is a transgressing the Law within, in the Particular, before there is a High Place without. *G. F's Ground of High Places, &c. p. 2, 6, 11. 1657.*

XXV. *Now see some of the Names they called Mr. Bennet and other Ministers.*

A Reprobate, a Child of Darkness thou art, the Light condemns thee and all thy Generation eternally; we witness thee and thy Generation to be in the Witchcraft and Sorcery; Thou art Darkness it self, — Thou Reprobate, — A blind ignorant Sot; — Thou Accursed art made manifest; — Thou Beast, to whom the Plagues of GOD are due, and upon whom his Plagues must be accomplished; — Thou

dark blind Hypocrite, thou dead Beast, thou polluted Beast, thou Sorcerer; — O thou dark Beast and Conjurer, who art querrying with thy conjuring words. *See much more of this E. Bur. Works, p. 29, 30, 31.*

XXVI. *Some of the Names they gave Mr. Camelford.*

S Carlet-colour'd Beast, painted Beast, thou art damn'd openly: I charge thee to be a Witch, and to bewitch the People. Brazen-fac'd thou art, for thou art a Beast. Thou blind Sot, thou dark Sot, &c. *And to another, p. 81, 82. thus: Thou Enemy of God, and Man of Sin, for Destruction thou art ordain'd, to go therein, thy fear of it doth begin, and the Lake that burneth, and the Pit, thou art to be turned into. Eternally thou shalt know me, that I speak the Truth. G. Fox, &c. Truths Defence, &c. 1653.*

2. *And Mr. Baxter, Dr. Owen, &c. they compared to Lizards, Moles, Tinkers, Green-headed Trumpeters, Wheelbarrows, Gimeracks, Whirlpools, and Whirligigs, A Moon-Calf, their Bell has no Metal but the tone of a Kettle, ragged and torn, Thread bare Tatterdemalions, Serpents, Vipers, Grinning Dogs, &c. S. Fisher Rusticus, &c. dedicated to King Charles II. &c. the same Year he was restored.*

XXVII. *Some of the Names W. Penn gave Mr. Faldo.*

BEhold your Priest, fallible erable Priest, Scoffing Independent Priest, ungodly Priest, Mountebank Priest, this taunting Priest, stingy Priest, mercenary *John Faldo*, a Quack, a Religious Bone-setter, the Priests Break-neck, the Priest and his Puppet-play-Doctrine, he vomits his Scriptures, he brings no more to purpose than *Toby* and his **Dog**. *Quakerism*, p. 93.

XXVIII. *Some of the Names Mr. Penn gave Mr. T. F. who is a noted, eminent, and sober Citizen.*

That little great Pragmatical *Tho. F.* a **Monster**, all Tongue and no Ears, &c. And in the same Paper calle one of his Friends, (who is a serious, sober Gentleman) thus: A very Night-Bird and Wanderer, one that looks and creeps about like a **Vagrant**, burlesqu'd with Folly and Revenge, Shallow-Head, Man of Accidence, great Master of Ignorance, and the like. See *W. P.'s Winding-sheet*, p. 3, 4, 5. 1673.

XXIX. *Now hear some of the Names they give to those of their own Friends, who oppose their Unscriptural Laws and Orders, &c.*

OLD canker'd Apostate, O vile Apostate, unruly Beast, Impostor or Renegade, Libertine ranting Spirit, his Cries against our Ministers decent and cleanly Apparel is but a better Cover for his own Pharisaical kind of Garb, the effect perhaps of his sordid Covetousness; a dark, insinuating, treacherous and malicious Spirit; a treacherous Renegade; ranting Spirit; a *Belial*, or Son of *Belial*, &c. *Alexander the Coppersmith*, &c. p. 3, 7, 12, &c. by *W. Penn, J. O. J. S. W. G. &c.* in Answer to *William Mucklow's Letter*, entituled, *The Spirit of the Hat*, 1673. Also hear a few of the Names *G. Whitehead* gives him in his *Apostate Incendiary*, &c. p. 15.

2. A most malicious Incendiary; O Treacherous Apostate! *Judas*, &c. Again, what he calls him and others of their dissenting Brethren, in his *Epistle to Judgment fix'd*, &c.

3. Apostate Informers, Treacherous Hypocrites, Betraying *Judasses*, **Devils Incarnate**, &c. And in their *Book Righteous Judgment*, thus:

4. Dark, Devil-driven, **Dungy Gods**, Libertines, Heathens, *Judasses*, Atheists, &c. p. 97. 1682.

XXX. *Hear also a few of the Execrations they give to William Rogers (a Merchant of Bristol) John Story, and others.*

T His cursed Spirit is now entred into the Heart and Soul of William Rogers, and such of his Abettors that own the publishing of his wicked Book : — And for his calling it *The Christian Quaker*, it is notoriously blasphemous. We will be to them that have endeavour'd to scatter them [i. e. *Womens Meetings*] better they had never been born, except they repent. *Christop. Tayler's Epistle of Caution*, p. 415. 1681. Again in his *Ans. to William Rogers, &c.* And in this state (except thou canst find a place of Repentance) thou art reserv'd in Chains of Darknes, unto the Judgment of the great Day, p. 4.

2. I do hereby charge thee again (in the same true Judgment, to be of *Corah* and *Cain's* Line) to be sealed down under Eternal Judgment and Condemnation from God, for ever, except thou repent, p. 16. 1682.

3. The Anger of the Lord is chiefly against thee [*John Story*] and thou art bound with two Bonds, for the Church and Brethren have bound thee on Earth, and thou art surely bound in Heaven; and this is the Testimony of Jesus unto thee; neither shalt thou be able to get from under these Bonds, till thou be reconciled to the Brethren, reconciled to *G. Fox*, who is God's

Friend, and the Servant of the Living God, and Great Apostle of Jesus Christ. — Hasten away to the North, for thy time is short; and go quickly Thou and thy Brother [*John Wilkinson*] if possible, you may bring again to the Body of Jesus Christ those ye have scattered. — Arise quickly, and be going, for this is the Word of the Lord to thee, *That this Year shalt thou [John Story] dye, because thou hast taught Rebellion against the Lord.* 1st Day of the 1st Month, 1677.

Thus J. Story, notwithstanding this Prophecy, lived several years after. He and John Wilkinson were two of their dissenting Ministers, that were against their Friends being imposed upon contrary to their former Doctrines, and for which they, W. R. and those of the same Mind with them, were thus treated by G. F. and his Party, and called,

4. Ministers of the Devil and Antichrist, like ravening Evening Wolves and Bears, that wait for their Prey, &c. *Postscript Ans. to W. R.*

5. Reader, though here are a great many names they give to their Opposers, yet they are but a few in comparison of those they have given to their Opposers, how conscientious or sober soever they were. And yet *W. Penn* says,

6. Men that are angry for God, passionate for Christ, that Call Names for Religion, and persecute for Faith, — may tell us they are Christians if they will, but no body would know them to be such by their Fruits; To be sure (*said he*) they are no Christians of Christ's

making. *Address to Protestants*, p. 242. —1679. *This Passage of W. P.'s is not unsuitable to what the Holy Men writ of old, viz.*

7. That no **Rebellers**, &c. should inherit the Kingdom of God, 1 Cor. 6. 10. And *James* saith, *If any seem to be religious, and bridleth not his Tongue, that man's Religion is vain*, Jam. 1. 26.

XXXI. Now bear some of their Divine Attributions to G. Fox, by several of their Ministers.

1. **D**EAR George Fox, who art the Father of many Nations, whose Life hath reached through us thy Children, even to the Isles afar off, to the begetting again to a lively Hope, for which Generations to come shall call thee Blessed; whose Being and Habitation is in the power of the Highest, in which thou Rules and Governs in Righteousness, and thy Kingdom is established in Peace, and the Encrease thereof is without end.

Josiah Coal's Letter to G. F. from the Barbadoes, 21st of the 12th Month, 1658. and is vindicated by W. Penn, and other chief Quakers, in Judas and the Jews, p. 44, 45, 46. —1673.

2. G. F. is a Prophet indeed, and hath been faithful in the Lord's Business from the beginning. It was said of Christ, *That he was in the World, and the World was made by*

him, and the World knew him not:

So it may be said of this true Prophet, whom *John* said he was not, but thou (i. e. his Opposer) wilt feel this Prophet (G. F.) as heavy as a Millstone is upon thee, and although the World knows him not, yet he is known. *The Quakers Challenge*, &c. p. 6. —1668. By S. Eccles, and excused by George Whitehead in *his Serious Search*, &c. p. 58. —1674. and also in *his Book, Innocency against Envy*, &c. p. 18. 1691.

XXXII. Next see John Audland's *Letter to G. F. from Bristol, where his Brother John Camm lay very weak*, 1665.

DEAR and precious one, in whom my Life is bound up, and my Strength in thee stands, by thy Breathings I am nourished and refreshed, and by thee my Strength is renewed; blessed art thou for evermore, and blessed are all that enjoy thee; Life and Strength comes from thee, Holy One, and thou art the Blessed of the Lord for evermore. Dear, Dear, reach unto me, that I may be strengthened to stand in the mighty Power and Dread of the Lord; for the Service is very great, my Travels and Burdens was never so as now, since I saw thee; but daily do I find thy Presence with me, which doth exceedingly preserve me, for I cannot reign, but in thy Presence and Power. Pray for me, that I may stand in thy Dread for evermore.

Dear,

Dear, my dear Brother *John Camm* hath been exceeding weak, — Reach through all in thy mighty Power to him; — The Work is great here-a-way, pray for us all, that in thy Power we may abide for evermore: I am thine, begotten and nourished by thee, and in thy Power am I preserved; Glory unto thee, Holy One, for ever.

J. Audland.

XXXIII. Mr. Bugg having charged the foregoing, as being Idolatrous, if not Blasphemous, in his Battering Rams, &c. p. 18, 19. G. Whitehead replies,

AND as to his [i. e. F.B.] Charge of Idolatries, if not Blasphemous Names and Titles given to George Fox, how proves he they gave and intended those Names and Titles to the Person of G. Fox, and not to the Life of Christ in him, whereof he was a Partaker? Innocency against Envy, p. 18. *Tea, they have printed it, viz.*

2. That at the mentioning the Name of George Fox, their Opposers beyond Seas were prick'd at the Heart. *A True Account*, &c. p. 42. — 1663.

XXXIV. It is Blasphemy to say the Sacrament is an Ordinance of G O D.

YOU are Blasphemers, who uttereth forth your Blasphemy and Hypocrisie, that tell People of a

Sacrament, and tell them it is an Ordinance of God; blush, blush, and tremble before the Almighty, for dreadful is He that will pour out his Vengeance upon you. G. F.'s *News out of the North*, written (he says) from the Mouth of the Lord, &c. p. 34. — 1655.

XXXV. *Their Womens Meetings, &c. set up by G. F. &c. are the Good Ordinances of Christ Jesus.*

Womens Meetings (i. e. apart from Men before whom all Marriages must be propounded twice) and Womens Preachings, are the Good Ordinances of Christ Jesus. S. Eccles. Letter to John Story, dated the 1st Day of the first Month, 1677. See the first part of *Babel's Builders*, p. 15. more at large.

XXXVI. *Their Womens Meetings, set up by G. F. &c. are by Divine Authority.*

IT is our Judgment and Testimony, in the words of God's Wisdom, that the Rise and Practice, Setting up and Establishment of Mens and Womens Meetings (distinct from Men) in the Church of Christ, in this our Day, and Generation, is according to the Mind and Counsel of God, and done in the ordering and leading of his Spirit. From a general meeting at London, 24. 3d month, 1675. See this more at large De Chr. Libertate. from p. 4, to p. 49.

Mens

2. Mens and Womens Meetings, established as now, is by the Power of God. Chr. Tayler's Ep. of Caution, &c. p. 16. — 1681.

3. Men and Womens meetings George Fox, &c. were moved in the Power and Spirit of the Lord, to direct People, to set up such Meetings, did and do answer the Spirit of God in all that fear him.

4. G. Fox brings forth blessed things from the Oracles of the Divine Breath. Answer to W. Rogers, &c. p. 26, 31. — 1682. and Epistle of Caution, p. 3. 1681. are the very same words.

XXXVII. None are permitted to Marry amongst them, unless they first go to two Mens and to two Womens Meetings, and have their Approbation.

IT is order'd and agreed upon, at this Quarterly meeting, That no Friends, for time to come, may permit or suffer Marriage, without the consent of Friends, at two Mens and two Womens Meetings, and the Man and Woman to come both to the said Meetings.

Dated the first of the tenth Mon. 1675: See Chr. Libertate, more at large. Also the Quakers made another Order at London, that

2. Widowers and Widows should not marry again in less than a Years time after the Death of their Wife or Husband.

Some of their own People being greatly dissatisfied with these and

the like Unscriptural Injunctions, looking upon't, that such Laws and Orders did quite overthrow their First and Foundation-Principle, viz. The Light within to be the Only and Infallible Guide, and not the Scriptures, much less the Precepts of Men, &c. made them highly to oppose them; amongst whom were John Story, John Wilkinson, John Ansloe, John Rance, John Cox, John Hog, Tho. Curtis, Ch. Harris, Ar. Iltmead, Nic. Coleman, and others of their Ministers; and so did G. Bishop, W. Rogers, W. Mucklowe, T. Crisp, F. Bugg, and no less than 67 at one time, in Answer to 66 of G. F's Party, who had put forth a Paper against John Wilkinson, and John Story, &c. and notwithstanding the Reasons that these Dissenting Quakers gave against these New LAWS and ORDERS, yet the generality of that People complied, and yielded Subjection to them, divers of whom, it seems, made this following Objection to W. Rogers, &c. viz.

'TIS true, Friends in the Beginning were turned to the Light in their own Consciences. as their proper Guide; but when 'it pleased the Lord to gather so great a number into the Knowledge and Belief of the Truth, as were in few Years gathered. Then the Heavenly Motion came upon

‘ upon George Fox, as the Lord’s
 ‘ Anointed, as being the Great
 ‘ Apostle of Christ Jesus, (and as
 ‘ one whom the Lord had ordained
 ‘ to be in the place amongst the
 ‘ Children of Light in this our Day,
 ‘ as Moses was amongst the Chil-
 ‘ dren of Israel in his Day) to set
 ‘ forth Methods and Forms of
 ‘ Church-Government, and to esta-
 ‘ blish Monthly and Quarterly Mee-
 ‘ tings of Men, and of Women di-
 ‘ stinct from Men, and these Mee-
 ‘ tings are since called the Church,
 ‘ whose Counsel, Advice, and Judg-
 ‘ ment (as occasion should offer) is
 ‘ to be submitted unto by every one,
 ‘ who professeth himself a Member
 ‘ of the Church. And saith G. White-
 ‘ head, We are to believe as the true
 ‘ Church believes, &c. *Christian*
Quaker, part 1. p. 9. 1680.

That Government and Order we
 have Established amongst us — is
 no less than the Product of God’s
 Power and Heavenly Wisdom.
Chr. Tayler’s Answ. to W. Rogers, p. 26.
 —1682.

XXXVIII. A Conscientious dissenting
 Quaker, amongst other Queries, put
 forth these to the imposing Qua-
 kers, viz.

W Hether for you to assert those
 Romish Positions, which have
 enslaved Nations, and destroyed
 Thousands, is not of more dange-
 rous consequence than can well be
 uttered, namely, 1st. That we are
 to believe as the Church believes.
 2^d. That she cannot err. 3. That

She hath Power to bind and loose.
 4. That it is abominable Pride nor
 to submit to her Judgment, She ha-
 ving alwaies the Infalible Spirit:
 With many such-like Expressions.
 And if you limit the Church and
 Power to Persons, why may not
 you Apostatize as well as Rome, and
 yet still claim the same Infalibility
 and Dominion over their Faith,
 contrary to the Apostle’s Saying,
 2 Cor. 1. 24. W. Mucklow’s *Libe-
 rty of Conscience asserted against Imposi-
 tions*; Broadsheet, —1673.

George Whitehead vindicates all
 those four Positions, in his *Apostate*
Incendiary, p. 16. 1673.

XXXIX. Several of the Quakers be-
 lieving their Church cannot Err,
 [as G. W. asserted] subscribed this
 following at one of their Quarterly
 Meetings, viz.

I Desire to give up my whole
 Concern, if required, both
 Spiritual and Temporal, unto the
 Judgment of the Spirit of God in
 Mens and Womens Meetings, as be-
 lieving it to be more according to
 the Universal Wisdom of God,
 than any particular measure in my
 self, with which the Mens and
 Womens Meetings have not
 Unity. Dated Dec. 23. 1680. and
 subscribed by Men 39, Women 43, in
 all 82.

XL. *The Scriptures are not the Rule, nor their Rule. This they frequently assert. But they say,*

George Fox's *Laws and Orders, &c.* are given forth from the Oracles of *Divine Breath*, and ought to be Obeyed by all, whether they see it their Duty or no. See Chr. Taylor's *Epistle*, p. 3. &c. and his *Ans. to W. Rogers*, p. 12, 13. — 1681. *The said Doctrine is fully asserted.*

2. *And they now tell their Dissenting Friends, It is the Root of Rantership to assert, that nothing is a Duty incumbent upon thee, but what thou art perswaded is thy Duty.*

3. *And this I affirm (saith W. P.) That the Enemy is at work to scatter the Minds of Friends by that Loose Plea, What hast thou to do with me? Leave me to my freedom, and to the Grace of God in myself. W. P's Exam. of Liberty spiritual, &c. p. 3, 11. — 1681.*

XLI. *Books which were writ in favour of the Government, they order'd to be call'd in.*

Several Books being writ in favour of the present Government, and dispersed into the Country, and were well liked of by many of their People, yet when they heard that the chief *Quakers* at London (at their Monthly meeting the beginning of *January*, 1690.) had made an *Order* for the calling in all the said Books, then they sent them back again in obedience to the said

Order. See *One Blow, &c. p. 11.* — 1691.

Much might be said touching their making that Order at such a Season, but that not being the design of this Paper, to have Remarks made upon any one Sentence, at present it is forborn.

XLII. *Those that oppose their Orders are Heathens and Infidels.*

WE testify in the Name of the Lord, that the Church has Power, without the Assent of Dissenters, to determine Controversies, and that such persons as will not submit to their Judgment (consistent with the Doctrine of ancient Friends) but oppose it as the Judgment of Man, ought to be rejected, together with those that countenance them; They are *joyned* in one with *Heathens* and *Infidels*.

2. It is abominable Pride, when any Particular will not admit of the Judgment of God in *Friends* to take place against him, for he that is not justified by that, is condemned in himself and hardened.

These Passages are taken out of one of the first (if not the very first) Paper of Orders that ever they made. It is directed thus:

3. A Testimony from the Brethren, who were met together at London in the third Month, 1666. to be communicated to the faithful Friends and Elders in the Countries, by them to be read in their several Meetings, and kept as a Testimony amongst them. Subscribed

scribed *Geo. Whitehead, Steph. Crisp, J. Parks, Josiah Coal, Job. Whitehead*, and six more of their Ministers; but *George Bishop* of *Bristol*, who was one of the most Eminent and Judicious Writers amongst them, did with a great Zeal highly oppose the said Paper, in a large Let-

ter to them, dated the 3d of the 11th Month, 1666. much of which, with the other Paper, are both printed in *Tyranny and Hypocrisie*, p. 30, 31, 34, 35, 36. unto which, for Brevity, the Reader is referred.

THE foregoing *Collections* are taken out of the Quakers chiefest Authors, and most of 'em printed many years ago, also some other of their Sayings and Doings well attested; concerning which, there hath been great Care taken not to wrong them in the least.

They are ranked under several Heads, with such Titles as is conceived they deservedly bear: But for making Notes or Comments upon them, that is left to the Judgment of the Judicious.

And lest any should doubt, that the *Citations* are not truly and fairly done, (because some of the Quakers late Writings seem to contradict what formerly they have writ) therefore they may have a sight of the said Books, &c. at Mr. *Gwillim's*, Bookseller, or he can tell them where they may be seen, or sufficiently and truly attested.

THE END.

BOOKS sold by John Gwillim, Bookseller, in Bishopsgate-street.

1. *DE Christianæ Libertate*, and the Mischiefs of Imposition amongst the People called *Quakers* made manifest, &c.
 2. The Painted Harlot, both stript and whipt, &c. To the same effect.
 3. Reason against Railing, &c.
 4. The *Quakers* detected, their Errors confuted, and their Hypocrisie discovered, &c.
 5. Innocency Vindicated, &c.
 6. Battering Rams against *New Rome*, &c. being a further discovery of the Leaders and Teachers of the *Quakers*.
 7. One Blow more at *New Rome*, &c.
 8. *New Rome* unmask'd, and her Foundation shaken, &c.
 9. The *Quakers* Unmask'd, [i.e. *George Fox*, *George Whitehead*, and the rest of that Temporizing, Imperious, and Lording Party] their Double-dealing and False-heartedness discover'd; in two Columns, the first is what they writ touching the late Wars before *K. Charles II.* was restored, the other after he came in.
 10. A Looking-glass for the *Quakers*, &c. shews what they formerly writ against the *Papists*, when under, and what they publish'd on their behalf when uppermost. In 2 sheets.
 11. Some of the *Quakers* Principles and Doctrines, Laws and Orders, &c. Reprinted for the sake of such as have not as yet seen them, or that have not duly weigh'd and consider'd the Tendency [and dangerous Consequence] of many of them.
 12. An Account of the great Divisions amongst the *Quakers* in *Pensilvania*, &c. as appears by their Book, entituled, *The Plea of the Innocent*, &c. wherein some of their ancient Ministers and Friends accuseth others of their Ministers and Friends, as being *No Christians*, p. 7. charging them with denying the *Fundamentals of the Christian Religion*, and also, that they held such *Damnable Heresies*, and *Doctrine of Devils*, as no *Protestant Society* would tolerate, p. 11.
- A quantity of the said Books being lately come over, the *Quakers* (i. e. those call'd, for distinction sake, *The Foxonian Party*) bought them all, in order to stifle them, which occasions their being Reprinted this December 1692. These two last sold by *J. Gwillim* and *R. Baldwin*.